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Pair of Spectacles

FOR

OLIVER's

Looking-Glass Maker.



L O N D O N

Printed ; And Sold by J. Baker,
at the *Black-Boy* in *Pater-Noster-*
Row, 1711.

(Price 6d.)



A Pair of
SPECTACLES
 FOR

Oliver's Looking-Glass-Maker.

M Ethinks your account of your Looking-Glass and *Colossus* exactly resembles a Quack Doctor's Bill, bating in one particular, which is, that the latter is given *Gratis*, whereas yours bears a Shilling Price, a most extravagant rate, considering they are both properly applicable to the same use. What that is all Men find by daily experience, for which Reason it will be needless to mention it, to avoid giving Offence. That they are alike in all other points, is no less obvious; the one being stuff'd with the mighty Virtues of a few Turpentine Pills, disguiz'd with some other filthy Composition, whose pretended Effect, is the Cure of Claps and Poxes with much Privacy, and without loss of Business, whereas, in reality, they perform nothing less; their true Operation being

to please the Unhappy Patient for a while, by confining the Malignity of the Distemper within the Body, till it afterwards breaks out with the greater Violence, to the Ruin of the Ignorant Believer. Thus the Bills promise mighty matters, and the Pills perform directly the contrary. Even so the account of your Looking-glass puts us in hopes of some mighty Discoveries to be made by the Help of it, and at the same time, seems to carry its own Contradiction along with it; for a Pocket Looking-Glass, is, doubtless, a most preposterous Help for taking a *Clear View* of a *Great Colossus*, unless it be one of those, that contract the largest Bodies into a small compass; and then it may give us an Idea of the Proportions, but not a clearer View of all the Particular Beauties or Deformities. If your *Colossus* be so tall that we who stand below cannot judge of his upper Parts, or so remote, that our Eyes will not reach him, it had been more proper to have help'd us to a Prospective-glass, the effectual Instrument to mediate betwixt distant Objects and the Opticks. But you will have it a Pocket Looking-Glass, and if such, it could be of no use to any but *Colossus* himself, because the use of a Mirror is for a Man to see his own Face, which he cannot without that help; but not to observe his Neighbours, of whom he has the most perfect view in the Life.

Life. Had you call'd it the Picture of *Colossus*, we might have known it by some Lineaments in him, which are not common to all Men. King *Henry* the VIIIth, is distinguish'd by his broad Face; King *Charles* I. by his peaked Beard; and so of others: Yet could it not be said to be like, because, where only singularities are the cause of Knowledge, without other masterly Perfections and true Resemblance, the Performance is no more than every poor Dauber is capable of. So this, had it been represented to us as a Picture, must have appear'd very mean and imperfect; and as a Looking glass, it is altogether a false one, as misrepresenting some Features, and not at all Reflecting others, no less Conspicuous in the Life, than those it sets off in the sprightliest Colours. These things in general would have been worth your Observation, for giving a just Title to your Pamphlet. We must now proceed to the Contents of it.

Your Introduction is so florid, and the Reflections in it so just, That it gives us reasonable ground to expect something very extraordinary to follow. The wretched Degeneracy of those who pretend to Quality, is a most deplorable Truth, which they are far from endeavouring to palliate or conceal: They Glory in their Shame, and are no less than Proud of Infamy. Their Religion reaches no further

than their Lips, to express they are either *High* or *Low*, which in reality, is espousing a Faction to compass their Worldly ends, without any regard to a Deity, or Thoughts of a Future State. Their Morality is answerable in all respects, and no reason any other should be expected from them; for, notwithstanding our Modern Projects of bringing the Gospel to be supported by Moral Infidels, rather than Christians Renown'd for Sanctity, we shall ever find that all Morality which is not grounded on Religion, is but a pretence to gain Applause, and a meer Trick to impose upon the Unwary. Solid Virtue is inseparable from Religion, without which, it has no other than a Notional Being, and is a perfect *ens rationis*; and you may as well suppose a sincere Christian, living up strickly to the Rules of the Gospel, to be a very Wicked Man, as believe one that has no Religion, is truly Virtuous. Honour, so much pretended to by the Great Ones, is as meer a nothing, as Atheistical Morality; and the lofty Affe-
veration, Upon my Honour, is a poor equivocating Evasion to avoid being solemnly perjur'd on the Word of God, as their Inferiors are. Had those who use the expression any real Honour, that would certainly bring them within the guilt of Perjury; but no Man can properly be said to be forsworn when he swears

swears by that which has no Being. Down with you, that Ingratitude is the Vice that lays the foulest stain upon a Man's Reputation, and so indelible, that all the Titles and Dignities the World can heap on the Person who is Guilty of it, can never wipe off, or cover the Blemish. Let the Guilty look to it, for neither Mitres, nor Coronets, nor even Imperial Crowns, can conceal its Deformity from the Eyes of the World ; and all those outward Ornaments are of no more use, than it would be to cover a Jakes or a Dunghil with Leafgold. But could we grind a Looking-glass that would discover Perfidiousness and Ingratitude in the Faces of all those whose Souls are blackned with such Vices, what hideous Representations should we every where meet with ; no State, no Condition clear, all deformed and hideous, from the Inhabitant of the lofty Palace, to the poor wretched Cottager, and yet much less among the latter sort, than in the former. Miserable Land, where the greatest in Birth, are only remarkable for the most Enormous Crimes !

You would inculcate that Subjects are ty'd to Allegiance by the strict and Sacred Obligation of an Oath, and that Kings carry a Stamp of Divine Right. Do you know of any that really believe that Doctrine? Or can you say with truth you believe it your self? As for the ge-

nerality of Men, one Party positively and avowedly rejects it, as inconsistent with the good of the Subject, which is a fair plain way of dealing; the other professes it, but practices the contrary, which is the most Pernicious and destructive sort of Hypocrisy. As for your self, read your own Pamphlet, and consider your own account of your self, and then tell me, whether these Principles you seem to maintain, be consistent with what you tell us you have done. Look into your own Glass, and you will be sensible of the absurdity of your Notions, when compar'd to your Actions. It is fair and Honourable to tell a Man, whether Prince or Peasant, you will be his Friend as long as he answers the Conditions on which that Friendship is stipulated. On the other hand it is Vile, Perfidious and Villainous to Declare, Protest, and Swear you will, without any reserve, submit to a certain Person, and not Oppose, Offend, or Hurt him, on any account, or pretence whatsoever, tho' his Designs or Actions be never so unjust, and tho' your own Ruin be involv'd; and yet at the same time to undermine, pull down, and destroy that same Person, and then to glory in the Action, and plead frivolous excuses for what you still pretend to urge is not to be done on any Account, or Pretence whatsoever. Re-
concile

concile this Contradiction, before you presume to charge others with Falshood, who act according to a profest and avow'd Principle, and therefore at worst can but err in point of Judgment; whilst you cannot in Reason but own your self Guilty, either of Hypocritical endeavouring to impose upon Mankind, by professing that to be your Principle which you do not in reality believe; or what is still worse, if worse may be, of acting in direct opposition to the dictates of your Conscience.

Weigh the charge you lay against those you call Apostates to their High Birth, in an impartial Balance, and then tell me, whether it be more cruel to cut a Man's Throat, than to turn him out to starve, or at best, to live upon the Charity of those you think fit to pursue as your mortal Enemies for giving him Bread. I am no advocate for Murder, but there is a sort of merciful Cruelty, which consists in choosing rather to cut off the Person that is to be destroy'd at one stroke, than preserving him, to the end his Life may be a continual Death; and being implacable to such, as in compassion, would apply the Comforts of Life to that perpetual Death. Forbear then either exclaiming against the one, or applauding the other. They that run down the Stag, have as much share
in

in his Death, as the Dogs that tear out his Throat; but if the distressed Creature, happens to have still so much vigour left as to leap over a Wall where the owner protects him, neither the Huntsman nor the Dogs will have cause to boast of their mercy in sparing him, and to charge others with Cruelty for having kill'd another before; especially if they joyn with the others to set fire to the House, and break down the Fence of the Person, who has undertaken the Defence of the Stag.

You admire that in all Diseases of the Body, some sort of Physick gives the Patient, at least, a chance Hope for his Life; but in the Diseases of the Mind, from the first Appearance the Person is given over: Yet the reason is oblivious; for in corporal Distempers, every man is sensible of his Ailing, and consequently desirous of a Cure, and ready to apply all proper Medicines; whereas, when the distemper is in the Mind, it soon appears to all the World, and only the Person infected, is insensible of his own Misfortune. Every vicious Passion is a Degree of Madness, and nothing is more impracticable than to perswade a Mad-man that he is so. The same holds in all the tolerated Degrees of Frenzies: The most covetous Wretch on Earth, rails at Avarice; and tho' he starves in the midst of Plenty,

thinks

thinks his own sordid Temper a commendable Frugality. The Prodigal pretends to abhor Profuseness, and cannot be induc'd to believe his vicious Lavishness is any other, than an Honourable Generosity. A very *Lucifer* in Pride and Haughtiness, concludes he scarce assumes the State that is due to his Merit; and when he treats others with the highest Contempt, is easily perswaded he condescends to Honour them. The Monster of Ingratitude, supposes all that he receives is less than he deserves, and makes every Step of his Advancement, a Pretence to aspire to more; and if ever the Weight of repeated Favours presses upon him, finding it out of his Power to make suitable Returns, he cancels all Obligations, by flying in the Face of him that bestowed them. In fine, the most villainous Rebel and Traytor, is the most positive Assertor of his imaginary Loyalty. Look at home now, set your own Looking-glass before you, and try whether it be possible for you to see your own Deformities; consider what it is you inveigh at in others, and if the Eyes of your Understanding be not quite Blind, by the Help of these Spectacles, you may discover how black you are within, and how desperate your Condition.

What avails your cry against *That Monster of popular Faction and Rebellion,*
cover'd

cover'd with an Hypocritical Cloak and pre-
 cis'd Cant of Tender Conscience, &c. unless
 you tell us, what it is you call Faction
 and Rebellion. But since your Looking-
 glass does not represent it, I must pro-
 vide you a pair of Spectacles, by which
 you may read your self, and find others a
 Key to Decipher your obscure Characters;
 Those you reckon Rebels who oppose
 your Will; and those Hypocrites, who
 cannot comply with all the inconsistent
 unintelligible Notions of your High-flying
Jargon. If you have the Face to deny
 this, how comes one and the same Fact,
 to be Rebellion in your Adversaries, and
 an Heroical exploit in you; Does the
 Party sanctify the Action? Or are they
 Hypocrites, who act as they profess?
 and those true Saints, whose Deeds are
 diametrically opposite to what they
 Teach and Preach ought to be practis'd
 under Pain of Damnation? Can any be
 more Blind than those who do not see
 through your false Disguise? Is not plain
English more intelligible than perfect
 Contradiction? You own the other Party
 is not absolutely incurable, and therefore
 recommend them to the Oculists; I am
 loath to think worse of you than you do
 of them; yet there is an *Immedicabile*
vulnus, a Sore that no Medicines will
 reach, attends you, and that must be
 lay'd open, or it will never heal; the
 Core

Core must be taken out before a Cure can be effected.

But your Looking-Glass, you tell us, was originally made in the late *Rebellious Times* for O——r C——ll, who never saw himself so clearly in any other Glass in his Life, &c. and the resemblance these Times, and particular Persons have a mind to bear with those, give you Hopes you have made no unsuitable choice in Representing the Great Colossus in this manner.

Here we are promis'd, or at least put in hopes of an exact Parallel between the two Persons propos'd; because, Each of these great Men, from a Private Birth, Fortune has toss'd up to be the most considerable of their Time in many Respects; and yet how little Resemblance shall we find when all particulars are examin'd? The first wrested the Royal Scepter out of his Master's Hand, then strook off his Head, and usurp'd the Regal Powers, &c. then the Parallel is; I wish the Success of his unparallel'd Crimes may not Poison our M——n H——o into a pleasing belief, That it may not be impossible to play the same game over again. Excellent similitude, the one acted it, and you wish the other may not think it impracticable again. Put these together and be your own Judge, whether you could have said any thing less convincing to others, or more trivial in itself. To prove this, you

you say, we have many curst Cows that kick down the Pail after giving a good meal; this is your own unlucky Trick, you begin your Tale Plausibly, and tickle us with the Expectation of some mighty matter; but in the end we find nothing but Froth. The Mountains bring forth, and what is the Product but a silly Mouse? Your Glass we find has occult Qualities, it magnifies the Faults of your Enemies, making a Colossus of a Pygmie; and Contracts your own Enormities to such a degree, that the most Gigantick, are represented no bigger than Atoms.

We have a good instance of the magnifying Quality, in the entrance upon the account of Colossus in these words, *At his first coming to Court, and tasting of the Royal Favours, he paid his Acknowledgment to the best Natur'd King and Kindest Master, with so vile a piece of Ingratitude, as hardly ever enter'd into the Head of a Young Man, &c.* Who would imagine any less, than that he had attempted his Master's Lawful Confort, and aspir'd to defile the Matrimonial Bed? I could tell you, and perhaps you know who did, and was Banish'd the Court, for presuming to Squeeze her Hand when it was his turn to lead her; but perhaps that Gentleman was more in your Favour, and therefore you suppress his Guilt, to enhaunce the others. But after all, what, was this so Monstrous Crime

Crime, as hardly-ever enter'd into the Head of a young Man? It was sharing with his Master in the Bed of the Beautiful *Harlotta Villeria*. What Desert have you liv'd in among mortify'd Anchorites, that you think it so out of the way of the World, for a young Man to lie with a Beautiful Woman? Certainly you believe it so Politick an enterprize, that it could never have enter'd into the Head of any, but an Old Experienc'd Crafty Statesman. Had his Inclinations been never so Chast, she Courted, she Allur'd, and she drew him to her Embraces. What Virtue was able to withstand such Powerful Temptations? Beauty, Wealth, Preferment, all were in the Bait, and what Youth could forbear biting at it? His low Condition at that time, kept him at too great a distance to think of such an attempt, had not she, the Lewdest of her Sex, and a second *Messaline*, cast her self into his Arms, as she afterwards did into those of the vilest Wretches, provided they were such as she thought might best answer her Lascivious ends; nor was she thought to have first resign'd her self to the M——ch, the whole Course of her Life was a continu'd Series of insatiable Lust, which even decrepit Old Age, and foul Distempers, could never abate, till Death put an end to her Enormities. This is the Monster *Colossus* is so grievously charg'd with Debauching, as if
 he

he had Ravish'd some Chast Virgin, or offer'd Violence to an Uncorrupted Matron. It was indeed no Commendation to have to do with such a Prostitute, but he had a great Example, she was then in her Prime, and her Favour was the making of his Fortune. As to the Ingratitude, you antedate it; for the mighty Preferments were subsequent to the Intrigue, and doubtless the Effects of it: Consider what a false Looking-glass you have Recommended, you invert the Story to render the Person the more Odious. If a Man is never so Wicked, yet to charge him with more than he is really Guilty of, or to enhance the Heinousness of his Crimes beyond what they really are, is no less than Slander and Detraction.

But it seems you stick not at personal calumny, and are resolv'd to throw Dirt upon the whole Race, and therefore to introduce the misrepresentation above mention'd, tell us just before, you *shall begin in Order, with the first happy Change which brought him from the mean Obscurity of his Ancestors, to appear in any Capacity in publick View, &c.* Were he a Forreigner, born in some obscure Corner of the World where we had little Correspondence, this might have pass'd upon the generality of Mankind; but to say this of a Native, concerning whom, most Men that can read are able to disprove you, is such a
 piece

piece of Assurance, as perhaps few besides your self would be guilty of. You cannot but know, and so do most who are any thing acquainted with our own Nation, that his Father was a Knight, and in an Honourable Employment, and he not the Son of of a Tinker or a Cobler, but the Off-spring through several Descents of a Family, which, tho' not Wealthy, had been long rank'd among the Gentry. Gentlemen are never reckon'd Mean and Obscure, as you are pleas'd to stile his Ancestors; those Epithets belong to such as could never rise above the Degree of Mechanicks, and are no way applicable where there is any claim to Gentility.

How blind and forgetful are Prejudice, and Passion, these make you over-look your self, and presently contradict what you said but just before. At Page 13, as was observ'd above, *Collossus* is charg'd as the most ungrateful Man to his Master, for presuming to *Harlotta's* Bed; and page 10, that very presumption is assign'd the Cause of his Advancement. Then how could he be ungrateful before the Obligations were laid on him? This is the same I objected above, and am now oblig'd to repeat it, to shew you were not ignorant of that Circumstance, but wilfully pass'd it over, the better to throw Dirt, and blind your Reader. In the same Place you urge *Harlotta's* unboun-

ded Generosity merited all the return that could be in the Power of Man to make. Who ever gave the Name of *Generosity* to the Profusions of a Strumpet, to purchase Pleasure, and satisfy her unruly Lust? And yet those you think *merited all the return it could be in the Power of Man to make.* Turn the Tables, and make the Case your own; it is not unlikely you may have in your Time, according to your Circumstances, been generous, as you call it, to the Fair Sex to satisfy your Appetite: Did you ever expect or meet with any other return, than that of their Embraces? You would not doubtless propose to your self any other; or if you did, could never fail of being laugh'd at for your Ignorance. Then what *Return* could a wealthy Prostitute, who was not satisfi'd with the Master, expect for squandering her Treasure on the Servant but pleasing herself with his Youthful Vigour? The Commerce of Sin differs not in this Particular from that which is practis'd for lawful Goods; the Buyer can expect no more than he Bargains for. Men deal with Women for their Bodies, and such brutal Women do the same with Men. If they have what they purchase, there is no reason to demand more. This Ware, like many other sorts, has no set Rate, but is valu'd Higher or Lower, according to the Fancy and Ability of the Buyer,

Buyer,

Buyer, and the good Fortune of the Seller. Thus we see Whores, Bawds, Pimps, and Stallions of all Degrees and Conditions. It would be superfluous to enumerate how many of the first have been rais'd to the height of Dutchesse, Countesses, and great Ladies, by no other Merit than their Lewdness; nay, many of them have been so Fortunate, when their Charms had left them, tho' not their Lust, as to meet with Husbands, who would be thought Men of Honour; as if it were possible for Honour and Infamy to cohabit together. But let them pass, one happiness certainly attends them, which is, that they are sure not to be cheated; they knew their Wives Qualities before they took them, and what they chose they will have and enjoy as long as Life lasts. They at once ease themselves from the Plague of Jealousy; other unfortunate Men may labour under Apprehensions lest their Spouses should prove dishonest; these provident Heroes have prevented such uneasie Thoughts, furnishing themselves with those they well know never were, nor will be confin'd to any one Man.

This Leads me to take Notice of your Clamour concerning *Meretricia*, as if it were so hideous, and unheard of a Crime, for a Brother to improve a Sister's Lewdness to his own Advantage: You would have us take you for a meer Novice in the

Affairs of the World, or else you suppose your Readers to be no better. You know the generality of Mankind is more sensible of a blemish in a Wife than in a Sister; and yet you see in those but now mention'd, how many anticipate Cuckoldom for gain, espousing those whose past Course of Life has been always Infamous, and from whom they can consequently expect no better for the future; nor does it stop here, for you cannot be ignorant, that nothing is more frequent than Husbands conniving at their own Shame for Interest; nay, we have frequent instances of those that prostitute them to rise by their fall; nor is it any thing uncommon for Parents to expose their Daughters, to breed them up with those unnatural Views, and to Live with them in the Practice and Encouragement of their Dishonour. The Reason of it is, because the Way of Brokery is found as Convenient and Profitable in this as any other Trade, and indeed the Professors of it find greater Encouragement, in the extraordinary Provision it enable them to make for their Families; Witness a renowned Court Bawd, who, within our Memory, by this Art rais'd three Daughters to the highest Rank in three several Kingdoms, Marrying them off to such Men as afterwards ascended to those Heights. The Men on their side, have not been unsuc-

cessful

cessful in this way, the Females prove as kind Keepers as the Males; nor was *Harlotta* the only one that lavish'd Treasure upon her Favourite, there have been more *Villerias* of her Humour, as may appear, if we are not misinform'd, by the unaccountable Life and Tragical end of the late much talk'd of Beau *W——n*.

Let us go on with your Tale, which Page 22 informs us, That upon the Death of the former *M——ch*, the Brother ascends the Throne, and *Meretricia* is the belov'd Partner of the Royal Bed, &c. every way fruitful in her Affection, and the little Pledges of Royal stolen Love increase the King's Fondness. Still no regard to Truth, and still falsifying in matter of Fact as well as Circumstance. Nothing is more notorious, than that the eldest Pledge of that Love was then a Man, the second a Female Marriageable, and the Third a well grown Lad; so that the fruitfulness had been long before, and consequently the Mistress antiquated and out of Date, wholly laid aside, with a plentiful Allowance, and so enrag'd at his flight, that she has ever since profess'd herself the most inveterate, malicious Enemy, to the very Person to whom she made a Mercenary Sacrifice of her Honour. Thus you go on in wilful Mistakes, or ignorant Assertions: You first make *Colossus* ungrateful to his Master for ascending *Harlotta's*

lotta's Bed, whereas the mighty Favour whereon you ground that Ingratitude, were posterior to the Offence; and now you Represent his Advancement under the second Master, as the Effect of *Meretricia's* present Charms, which we have seen were long before blasted. Again, if all these Favours and Preferments were only due to the Prostitution of *Meretricia*, then was the Obligation from *Colossus* the less, since they were purchas'd at so great a Rate as the Honour of the Family: For among Men who are Nice in that Point, no Titles can wipe off the Indelible Blemish contracted by Female Lewdness. And you tell us your self, page 24, *That it was parting with the whole Reputation of his Family, to feed his Avarice with Riches, and his Ambition with Titles thus Ignominiously bought.*

We come now to the heavy Charge against *Colossus*: Of contributing to the Ruin of a declining King and Master. Certainly you writ in haste, and allow'd not your self time to peruse what you had Writ, before it was committed to the Press; else you could never have been Guilty of so many Absurdities as are here jumbled together in a few Pages. The unfortunate King, you say, was so far led away, that, *the whole Frame and Constitution of Government, was threatned with a sudden Dissolution.* To deliver themselves from these impending Dangers, the Chief Nobility

bility of the Kingdom Address for Assistance
 to a potent Prince and Neighbour, who readily
 brought an Army to their Help, and one of
 the most active Men in this Invitation was
 the faithless Colossus, &c. and to lose nothing
 of the Merit of an early Apostacy, as soon as
 the Prince had Landed His Army, the faith-
 ful Servant hesitates no longer upon his Duty
 to his Master, than just upon fresh Oaths and
 repeated Protestations to assure him of his
 stedfast Resolution, to suffer all things in
 Defence of his undoubted Right; and ———
 immediatly steals off to lay the Performance
 of his late Perjury at the Feet of his Master's
 mortal Enemy. Base premeditated Villainy!
 Did ever Servant from the Time of the first
 Judas to this Day, commit a Treason against
 his Master attended with so many foul Circum-
 stances? Then a little lower, I know not
 but Heaven may have punish'd the Guilt and
 Infidelity of the Parent in his off-spring, and
 with Design have taken away the Son in his
 Youth. And again, I doubt not but it will
 be objected by his Creatures, that I am ar-
 raising the whole Revolution, a thing most
 remote from my Intention; That great and
 wonderful Deliverance I always approv'd, with
 the utmost Thankfulness and Gratitude to the
 glorious Prince who perform'd it, and had the
 Honour of being in his Service, for many
 Years after his Ascending the Throne, to the
 Day of his Death: And I have always look'd
 upon the Majority of the Nobility and Gentry in

general, who boldly stood in the Gap in Time of Danger, and were active under the Necessity of the Revolution, as the Patriots and Deliverers of their Country.

Let the World now judge, whether the most Rhetorical Mad-man in *Bedlam* could have crowded together so much Nonsense in so small a Compass; and have set off so much Inconsistency in a more Florid Manner. You always approv'd the wonderful Deliverance of the Revolution, you serv'd that Glorious Prince that perform'd it, and you always look'd upon the Nobility and Gentry that were active under the Necessity of the Revolution, as the *Patriots* and *Deliverers* of their Country; and only *Colossus*, for doing the same that all those great Men did, for joyning with so many *Patriots*, is by you thought worthy the Title of a *Judas*, is Guilty of Apostacy and Premeditated Villainy. O the wonderful Sagacity of Malice, to discover, that the very Identical Action is Honourable and Glorious in so many Thousands, and at the same time infamous to one single Person! But he was ungrateful, he had receiv'd mighty Favours. Was he the only Person under those Circumstances? Is there nothing due from Children to their Parents? Are not the strictest Bonds of Nature and Religion between them, beyond all that can be contracted by any other Obligations? Look

Look about you then, and observe, whether there were not nearer Tyes of Gratitude elsewhere, and if the Necessity of the Revolution did absolve from the greater; whether they must still be binding in the lesser. Read Major General S——pe's Speech at the Tryal of Dr. S——ll, and learn who had a share in the Revolution, and then you will perceive, whether you can lay such foul Aspersions upon *Colossus*, without traducing more of those Glorious Deliverers. You cannot have forgot that Noble Patriot, who having been formerly disgrac'd, on Account of his promoting the Bill of Exclusion, was yet taken into Favour again and preferr'd to the highest pitch of Honour, to be no less than a Prince Vizier; and yet to carry on the Revolution, thought it no Disgrace even to renounce his Religion, and seemingly embrace his Master's, so to gain the greater Ascendant over him, that he might discover his Councils, and be the better able to carry on that mighty Work. You must needs remember that sanctified A——B——p, who after having been rais'd from *mean Obscurity*, as you term it, to be the first Subject in the Nation, and having ever Preach'd and Taught an unconditional, unbounden Passive Obedience, was one of the forwardest in the Invitation you mention; he ow'd all his Greatness to that M——ch, and was one of the Chief

at

at contriving his Ruin. It is true, he would not afterward own the Power he had help'd to set up, which was a greater Testimony of his Falshood and Ambition; as refusing to be subject either to what he rais'd, or what he pull'd down, so that no Government could please him, and therefore it may reasonably be inferr'd he aspir'd to bring all into his own Hands. There were six other B——ps all of the same Stamp, rak'd out of Obscurity, to ascend such conspicuous Dignities, whom that extraordinary Grace, tho' professing the High Non-resistance Principle, could not restrain from putting their helping Hands to the undoing of their Benefactor. Nay, one of the Chief of them thought it not unbeseeming his Character to lay aside the Canonical Robe and appear in his Jack-boots, ready to draw his Sword against his Promoter, rather than be wanting to his Country. There were L——ds and G——n in the *North*, in the *West*, in every Corner of the Nation, who had been Carress'd, Preferr'd, Enrich'd, by that same unhappy P——ce, who yet rose up in Arms to oppose him, and deliver'd up the Troops, and Garrisons they had been entrusted with, to the same Person you call his *Mortal Enemy*. There were Hundreds whom he had pardon'd for endeavouring before to exclude him, and on whom he had conferr'd immense Benefits, who yet all laid aside these Obligations to espouse that

that they thought the common Cause, which they well knew must end in the Destruction of their Benefactor. Tell me now, were all these Guilty of that Ingratitude you charge on *Colossus*? No, you say, they were *Patriots*, *Deliverers* of their Country. Then how comes the Charge to bear so heavy upon *Colossus* alone, when all these were under the same Circumstances? With what Face do you make a *Judas an Apostate a Villain*, it is your own Language, of one Man, for that Invitation, that Desertion, or what you please to call it, which you own to be so Just and Meritorious in all others, and yet you know so many of them were under no less Obligations than he? It is true, they had not all of them Sisters that shar'd in the M—ch's Bed; But that I hope you do not look upon as one of the Favours that requir'd his Gratitude, yet even in that Respect, he made as good a Return as the Famous *Atheistical Wit*, whose Daughter shar'd the same Prince's Embraces with *Meretricia*, for which she was also dignify'd with an Ignoble Title; and as she rose so high by prostituting her Body, she might have aspir'd to take Place of all of the same Profession, for the infamous Foulness of her Tongue, practis'd on Pretence of Wit, being such as might confound the vilest Oyster Woman in any of our Markets. Her Father, who had just as much Virtue, and less Courage than she,

hurrying

hurrying to the C——n at the Time of
 those happy Changes, and being ask'd the
 Occasion of his haste, answer'd, The K—g
 had made his Daughter a Countess, and
 he was Going in Return to make his
 Daughter a Q——n. This dull Jest
 pleas'd the worthless Infidel, who, had he
 Sense enough to know what Honour was,
 would have blush'd to think of his Daugh-
 ter's Infamy, instead of making it his Sport.
 But what shame could he be capable of,
 who liv'd so many Years in open Adultery
 with one as good as his own Child, under
 the specious Colour of Wedlock, whilst his
 lawful Wife was known to all the World to
 be living. No wonder he who own'd no
 God should despise his Laws, and give no
 regard to those of his Country, which he
 well knew did not reach Offenders of his
 Rank, and particularly for the Crime of
 Polygamy, which was become fashionable,
 as well as many others. The *Mufties*, whose
 Province it was to have forwarded the
 punishing of those barefac'd Violations of
 Religion, being only intent upon making
 their own Families, and supporting the
 Factions they espous'd. The great D——
 who scorn'd to wear any other G—r but his
 S—gn's, was publicly Marry'd to a com-
 mon Playhouse Strumpet, whilst his Law-
 ful Lady wanted in his House; and this
 with a formal Licence, a Demonstration
 that the Person granting it, had as little of
 Christian

a Christian as those that made use of it. Yet was this Renowned Person one of your Glorious Patriots and Deliverers, who boldly stood in the Gap in the Time of Danger; and in Defence of Religion. What noble Collection would the Lives of many of your Patriots furnish the Publick. The Purblind Hero might stand there for a Pattern to Rooks and Gamesters, having run through all the mean Arts practis'd by those destructive People, to satisfy his sordid Avarice; and what Favours had he not receiv'd from that P—ce, to whom *Colossus* alone is made the ungrateful Person? The Statesman of *Goatham* is no less remarkable for the Distemper that robb'd him of half his Sight, when he pretended his Eyes were open'd, besides many other Virtues. The Crafty Politician who was taken from a Private Gentleman, to be Serasquier and Prime Vizier, thereby raising his Fortune to the first Magnitude, would appear inferiour to none of them. In fine, but to name that Multitude, would take up more Time and Paper than can be conveniently spar'd upon this Occasion.

We will pass by all that Herd, and come to your self, who would perswade us to entertain contradictory Notions of you, as if you really believ'd what you assert, Page 2, That *Kings* carry about them the Stamp of Divine Right; and at the same Time, Page 28, That you always approv'd that great and wonderful

wonderful Deliverance, of the Revolution. Is not *Divine Right* above all Human Tyes and Obligations? We will suppose you had receiv'd no Favours from the unfortunate Prince, as it is likely you never were in any Capacity to deserve them; yet if you had really believ'd his *Right Divine*, your Duty to God must have prevail'd, and oblig'd you to disapprove of his overthrow: But you declare you approv'd of it, and serv'd his Successor, which is a Demonstration that you do not believe the *Divine Right*; or if you do, that no Principle is binding where your Interest is concern'd. Had *Colossus's* Case been yours, you would, *in an Honourable Retirement*, have Lamented your Master's Misfortune, and have defied all the Temptations of Interest to have turn'd your Sword into that of a Traitor, to be lifted up against His Royal Head. His Obligations to his Master you say were great, and therefore he ought not to be ungrateful. You say you believe the Regal Title to be of *Divine Right*, then must not you be the Traitor to God, for invading that Right you thought to be given by Him? Perhaps you drew not your Sword against him, and imagine that may bring you off; but you applauded all that did it, except only *Colossus*, and thus if there was any Guilt, draw it down on your own Head; and if, according to your Words, all the rest wash'd their Hands in Innocency, then neither could

Colossus

Colossus be blaim'd, nor you hold your pretended Opinion of *Divine Right*. It is impossible to reconcile the Incongruity of allowing this *Divine Right*, with the actual depriving a Monarch of the Throne he holds upon that Title. Again, if you will give an Hereditary Right to one P—els because the Father is Dead, what will you make of her Elder Sister and Her Husband, whom you say you serv'd, and who enjoy'd the Throne whilst the Father was yet living? Prejudice has quite blinded your Understanding, and you revile your Master, that you may reproach your Enemy. The Father's Estate can never descend to the Children by Inheritance, during his Life, and therefore if they actually enjoy it, you must find some other Title for them to hold by. No Evasions can bring you off, it may be practicable to impose on an unthinking Multitude, but every Man of common Sense must see through all your Fallacies, and be convinc'd, that either you do not believe in that *Divine Right* you pretend to hold, or if you do, you prevaricate in applauding the Revolution; or else that you know not your self what it is you hold, only sticking to that which is most for your present Advantage.

What Man besides your self would ever take the Liberty to Say and Unsay, to Affirm and Deny the same thing, and that so frequently as you do? You have certainly

tainly calculated your Pamphlet for the meanest Capacities of the thoughtless Mob, who read like Children, and are pleas'd with every Story that is adapted to their Talent, without regard to Probability, Connexion, or common Sense. The History of the *Seven Champions*, the Romance of *Guy of Warwick*, and the Tale of *Jack and the Giant*, are more agreeable to some Ignorants, than the most solid Works of the Gravest Antient Greek and Roman, or the most celebrated Modern Historians. Such must be the Judgment of those who are pleas'd with your incoherent Rhapsody of Scandal and Detraction, stuff'd with all the Scraps of lofty Language you have been able to rake together, purposely to disguise the meanness of the Matter, and the better to impose on those you know are easily deluded by a Jingle of Words without any Substance. Thus dull Preachers endeavour to amuse their Congregation with a multitude of *Greek* and *Hebrew* Quotations, which neither themselves nor any of the Hearers understand; by which means they acquire a mighty Reputation of Learning among the Illiterate. *Ingratitude to a Prince*, you say, page 29, is the most shameful Sin a Man of Honour can commit. Ingratitude to a Prince, or to a Peasant, is certainly one of the foulest Crimes a Villain can be Guilty of, and so you might have express'd it; for a Man of Honour cannot be

be guilty of Ingratitude; because it is Base, Sordid, and Dishonourable, whence it follows, that whosoever commits such a Sin, never knew what true Honour was. An Hypocritical pretender to Honour may be ungrateful, as many who have born the Title of Right Honourable, have been down Right Villains; but it is as impossible for a real Man of Honour to be ungrateful, as for an Angel of Light to play the Devil.

You are most wretchedly unfortunate in your Flights; for the very next, Page 30, you proceed, *so that the last Master-Piece of Villainy in Course, gave him (Colossus) a Recommendation with the new King.* Be you judge whether the worst of that King's Enemies could have said any thing more scandalous of him, than you, who own your self his Servant and Admirer, have utter'd in these few Words. A Master-Piece of Villainy was in course a Recommendation to him, that is to gain his Favour. What could be said more audacious? Had you been writing a Lampoon upon your Master, instead of *Colossus*, you could not have charg'd him with any thing more heinous, than affirming that a Master-piece in Villainy would recommend any Person to him. For shame, recant in Time; plead Ignorance, reject the Fault upon the Printer; make any Excuse whatsoever to shift off to unpardonable a Blunder.

C

Now

Now give me leave to bring together some of your Expressions, which you have scatter'd at some distance from one another, that the World may judge how they will agree among themselves. In the same Page above mention'd you go on thus, *This Change in the Monarchy is sure to be attended with a bloody and expensive War, in which the Ability of Colossus quickly advances him to the highest Charges of Trust and Command; and in a little Time, the King also adds to his Honour, by creating him Count.* Again Page 46, *The great Ability of Colossus soon drew back His Majesty's Eyes upon him in spite of all past Injuries, which are generously forgiven. The King knew his Vices the best of any Man, yet graciously looks only upon his Virtues; and before his Death, calls him from Disgrace, to the Command of his Army, by the highest Titles of Honour that could be inserted in a Commission: And to fit him the better for doing Service to the Royal Princess now shortly to succeed, the good King, in one of the last Acts of his Life, places him at the Head of the great C——cy, &c.* Then Page 47, *It must be confess'd he is Master of vast Indowments.* Now compare all this with your Account of this same Person, Page 52. *The Successes of this single Captain have made more noise, in our World, by the Industry of a Faction, who confess him their Leader, than the greatest Actions of all the Heroes of Europe*
in

in Conjunction; when alas! there is neither Mystery nor Miracle (to those who are Judges of War) either in Point of Conduct or Bravery; And let the Party magnify the Prodigious Abilities of their Chief as much as they please, the unbiass'd part of Mankind, are not without the Knowledge of this Truth, That it has been always the peculiar Happiness of Colossus, to have the Command of a great many more able and experienc'd Heads in the Trade of War than his own: We are sure to hear every Success with the greatest Advantage and Applause; but the Miscarriages on frequent Occasions, which have really jully'd the great Hero's Judgment, are Articles only known to those whose Dependance upon the War makes it their Interest to conceal them. I could enumerate a great many Instances of this Truth, but for brevity shall only mention two. I have been so long in this Quotation, lest any should pretend you are not fairly Represented. Now see whether it be possible to reconcile this last Paragraph with the three others: In the first, the Ability of Colossus advances him to the highest Charges, &c. in the second, again his great Ability drew his Majesty's Eyes upon him, and his Virtues prevail'd to place him at the Head of the great Confederacy; and in the third, we have your own Opinion, That he is Master of vast Indowments. Notwithstanding this mighty Character, from the Judgment of one you call, the greatest

King in Christendom, whether in respect of Wisdom or Courage, and from your own; that King having if one may believe you, found him the only Person fit to be put at the Head of his great Confederacy, and you allowing of the Choice, as to Capacity; notwithstanding all this, I say, you now like your cursed Cow, kick down this curious Pail, and decry this mighty Captain, as much as you have before applauded him, affirming his Successes have made so much Noise by the Industry of a Faction, which implies it was much more than they deserv'd. Besides, there is neither Mystery nor Miracle in his Conduct; he has always had the Command of a great many more able and experienc'd Heads than his own; his frequent Mis-carriages have sully'd his Judgment, and you could enumerate a great many instances of them. What is now become of this Man's repeated great Abilities, and vast Indowments? All dash'd and vanish'd with a Blast. Nay, where is the Judgment of that *Greatest King*, who set him at the Head of his C — cy, as the only proper Person, when we have found so many more able Heads under his Command? *The greatest King in Christendom for Wisdom*, pitches upon him for the greatest General, and he has many under his Command more able than himself. All his great Abilities, his vast Indowments, terminate
in

in the Noise made by a Faction; and what is worse in frequent Miscarriages whereof we are told there are many instances, but conceal'd, yet Two of them you will afford us. Had you produc'd Twenty it had been much more for your purpose, because in such a number, some one might perhaps have been more plausible than those you entertain us with, so little to the matter. This indeed is suitable to your other Notions, by which you endeavour to prove Resisting of Princes lawful, and unlawful in the same Breath, and under the very same Circumstances; so here you represent the same Person as the only one fit to Command the Army of the C—cy, and yet many under his Command abler than himself.

Again Page 31, you undertake to give us a Story, which *all the cunning of Colossus dare not go about to contradict publickly, whilst the Duke of L — is alive*; and Page 32, *all his (Colossus's) Party will not attempt to deny, who have the Opportunity of the least insight into the Matter*. No Man who reads it will at all question, but it is really a Story, in the vulgar Ironical Acceptation of that Word; every Man is convinc'd that a Secret History is whatsoever the Discoverer pleases to make it, because as such, there are few or none that can disprove him. Besides yours in this Place has all the Symptoms of a poor In-

vention ; as the K — g's sending the E — of N — to the H — e of L — ds, to tell Count Colossus his Majesty had no farther occasion for his Service ; and then sending for the Duke of L — , and asking him what they were doing there, and whether the E — of N — had not told the Reason why the Count was turn'd out ? The E — l's not telling that Reason, when he was order'd so to do ; The K — g's sending back the D — to tell that Reason ; Here is posting forward and backward from K — ton to W — er, and from W — er to K — ton, as if it had been to prevent some imminent Danger, and all to no purpose, for Colossus might have been laid aside without all that Hurry and Ceremony, and then your Story would have been a Secret ; but to say he was discharg'd in the H — e of L — ds, and all that H — e told the Reason, and then to call this a Secret, is certainly very preposterous, since what is publicly transacted in that House, is never pretended to be Secret, but generally discours'd all about the City before Night. Then your Dialogues between the K — and the Duke, and the same D — and Colossus, are such Pieces as will never make for the Reputation of those great Persons ; and particularly the D — 's last Words to Colossus, which you tell us were, *But by G — d my Lord, for all this, either the King or you must*

must be a Liar, which you call a bold and honest Remark; and I believe any other will look upon as a Rudeness, much unbecoming the Person it is Father'd upon, especially considering his Age, either as to the profane Swearing, or the casting the foul Name of *Liar* at a hazard upon the K—— or *Colossus*. Now supposing your Speeches more probable than indeed they are, give me leave to ask you, Did you post to and fro with the D—— and the E—— to take all their Words so precisely in Short-hand? Unless you were admitted a Witness in both Places, you could never pretend to give so particular an Account, more especially of those Words above, which you say the D—— added (*as it were in his Ear.*) Nor do you only endeavour to impose upon us in these Circumstances, but in the Fact it self; for tho' you would make the World believe that *Colossus* artfully improv'd his Disgrace; as if it had proceeded from siding with the Princess, it is well known that the groundless Slander of his corresponding at St. G——ns, was long after his being in Disgrace, and that Odium cast upon his Wife, with a Design that he might be drawn in as partaking in her Guilt; and when the utmost had been made of the Charge, it appear'd that other great ones had really corresponded at St. G——ns, but by Order, and to discover what might be projecting

projecting there, and some of their Letters were read in the H—e of Lords, without any Reflection on the Persons that receiv'd them; a sufficient Demonstration that they acted by Connivance.

I will pass by your elaborate Reflections upon Mother *Shipton*, her Daughter *Zara*, and the nameless Aunt, to save time; and only speak to what immediately concerns the Personal Actions of *Colossus*, with only this remark, That, as very many ridiculous Prophecies are dayly handed about to impose upon the Ignorant Credulity of such as believe in those Follies, under the Name of the true Mother *Shipton*, so, no doubt, many foul Slanders have been, and are still fix'd upon the Persons you design, under those borrow'd Names, to render the Person of the one, and the Memory of the others, the more Odious.

We will take no further notice of them, but proceed directly to Page 45, which informs us, the King never offer'd to employ *Colossus*, after his Disgrace, and you verily believe would not have done it, had he not been summon'd to leave this Crown for a Better, at a Time, when his Kingdom was threatned with a new and furious War, when having nothing so much at Heart as to make the best Provision for the Publick Safety, he could find none so fit as *Colossus* to intrust with the Command of his Army, by the highest Titles of Honour

Honour that could be inserted in a Commission. I have before sufficiently shown how inconsistent this mighty Ability is, with the Account you give of his Commanding so many Abler Men than himself, and shall therefore repeat nothing as to that particular. I must now desire you to tell us where you had this Second Secret, of his being call'd to the Command of the Army before that Prince's Death, which I am apt to believe no Man ever heard of but your self, or that ever he was promoted to that Post till the Successor Ascended the Throne. However, we will suppose what you alledge to be true, and if so, what must the World Judge of that K.— you pretend so much to extol, and who, you say, was so fully convinc'd of the Falshood of *Colossus*, that he durst not trust him during his own Life, and yet at his Death, recommends him as the only Person to be Confided in to save the Nation? Certainly the Danger of his Infidelity was much less under an Active, Watchful M——— ch, who Headed the Army himself, than when the whole must be committed to his Charge; whence it will of necessity follow, that either he knew nothing of the Falshood you charge as the Cause of *Colossus*'s former Disgrace, or that his Care for the Safety of the Kingdom after his Death, was not so Sincere as you represent it: Thus if we hesitate between the Fact and the Assertion

tion, the Choice will be much the same between the K— and you, as what you mention'd the D— of L— laid between the K— and *Colossus*, and according to your Information, *either the K— knew not what he did, or you know not what you say.* To Disgrace a Subject for known Treachery, and to recommend him to the next Successor as the only fit Man to be Trusted, is, what perhaps was never heard of before; and must either be false, or imply a Design so base, as is not fit to be mention'd. If ever you look again into your Glass, put on these Spectacles, and by the help of them, you may happen to perceive how you sully the Memory of your Master, by endeavouring to blacken the Reputation of *Colossus*. Tell your Story over again, and if it be possible to put a better Colour upon it, we will allow for Mistakes; but take heed how you Dishonour those you would seem to Commend, through the excess of your Transport, in exposing him you Traduce.

Your next Accusation is, p. 48, about the *Celebrating of the Sabbath at M—rg—te, in the Isle of Th—t, by Colossus and his other Pious half*, which you call *flying in the Face of Heaven, and an example of Impiety and Profaneness*; adding, *the Story is so notoriously known, that you need not repeat it.* When you were once engag'd in so foul a History, it had been properer not to conceal

ceal such an Aggravating particular, upon a bare Supposition of its being so universally known. I cannot but own my Ignorance of it; and am perswaded the much greater part of your Readers, know no more of it than my self, if there be any at all that have heard of it. To suppress the Offence, and extol the Horror of it, shows too much Design, leaving every Man to guess at what he can think most hideous, and form to himself frightful Ideas of that, which, if perhaps plainly told, would be no more than what we know is frequently practis'd by many Great Ones, and tho' bad in the Abuse, in it self an innocent Diversion on other Days. But as I know not what it was, it will neither be worth while to frame Conjectures, or endeavour to extenuate the Guilt.

From Page 53 forward, you acquaint us with two Miscarriages of *Colossus* in as many Campaigns: The one is, not pursuing the Enemy, and making *an unnecessary halt under the Walls of T——rl——mont*, after gaining their first Line, which gave them time to secure their Second. The other before the Battel of *Bl——ies*, for not Attacking them two Days sooner, whereby they had the Opportunity of intrenching themselves so strongly. To make good these Charges, you ought to have Convinc'd us upon what grounds you build your Assertion, that he might have done

done as you would have him. Were you present at either of the Actions? And if you were, which I scarce believe, were you a competent Judge of the Possibility of his Marching with the Expedition you require? If you were not there, or was not a competent Judge of what ought to have been done, in a matter of such Moment, as expoling the Reputation of a General, in both Places successful, you ought at least to have made known upon what Grounds you decide against him; whether he did advise with his General Officers, or refus'd to follow the better Advise given him. Whether the C———ts who were so highly concern'd, ever Complain'd of these False Steps? or any of those abler Commanders than himself, by you mention'd, acquainted you with these Errors in his Conduct? These Insinuations, upon the bare Word of no Man knows who, will never be of any Weight with Unbias'd Persons, especially when they consider them as the Assertions of one so violently prejudic'd as you appear.

Your Notions of his Discouraging the most deserving *Britains*, and preferring none but *Slavonians*, are much of the same Stamp, violent Flight of Passion, without any Proofs, when the contrary is demonstrable with the greatest ease; but that so much has been already made out, as will sufficiently satisfy any who have

still half an Eye of Reason left to see, that there is no depending upon your Information, wherein there are so many palpable Contradictions, and downright false Representations as to Fact. I shall therefore forbear any farther Remarks upon the remaining part of your Pamphlet, in hopes you may make the right use of these Spectacles to help your decay'd Sight, that you may not see double on the one hand, and be quite blind on the other. Compare *Colossus* with your Patriots, and you will find him equal, if not superior in Merit to the best of them; or if you will persist in making him criminal, assure your self it is not to be done without drawing them into an equal Guilt; and then by your own Character, will you appear as black as the worst. But perhaps you mean by a Patriot, the same as Mr. *Dryden* expresses in his *Absalom* and *Achitophel*:

Gull'd with a Patriot's name, whose modern
(sense

*Is one that would by Law destroy his Prince;
The Peoples Brave, the Politician's Tool;
Never was Patriot yet, but was a Fool.*

And again,

Good Heav'ns, how Faction can a Patriot
(Paint!
My Rebel ever proves my Peoples Saint.

I shall

I shall now take my leave, returning the same Six Lines you say you borrow from you know not whom, inverted, for they are to be read backwards and forwards, and as you began at one end of them, I will begin at the other.

Laus tua non vaga sors, Virtus non gratia
(Regis

Nomina cui tribuit, Dux bone, convaleas.
Exitium caput hoc fugiat nec turbida pressum
Tempora te curis, O pretor, aspiciant.
Carminibus tibi sit victuris insita fama
Lucida nec Lethi te vada conspiciant.



FINIS.

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